DOCUMENT RESUME

ED 067 170 RC 003 702

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TITLE	Our Hispano Heritage [Unit with Suggested Activities].
INSTITUTION	Montelores Studies Center, Cortez, Colo.
SPONS AGENCY	Bureau of Elementary and Secondary Education (DHEW/OE), Washington, D.C.
PUB DATE	69
NOTE	67p.
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	Activity Units; Elementary Grades; *History Instruction; *Instructional Materials; *Mexican American History; Resource Materials; *Social Studies Units; *Spanish Culture; Units of Study (Subject Fields)
IDENTIFIERS	*Hispanos

ABSTRACT

This curriculum unit for elementary students, developed by the Montelores Studies Center, Cortez, Colorado, and funded by the Elementary and Secondary Education Act, Title III, presents a history of the Spanish Americans and Mexican Americans and suggests student activities. The history section outlines the historical development of the Spanish-speaking peoples of the southwestern United States from the time of the early Spanish explorers to the present. The activities section contains suggested activities, reference materials, available from the Montelores Studies Center, and an annotated bibliography. (TL)

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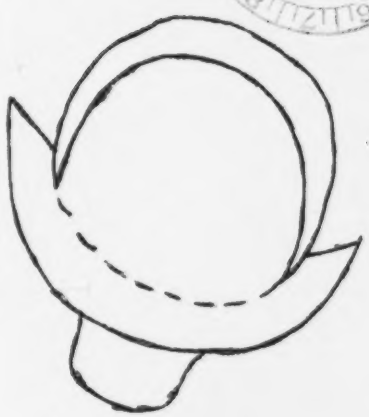
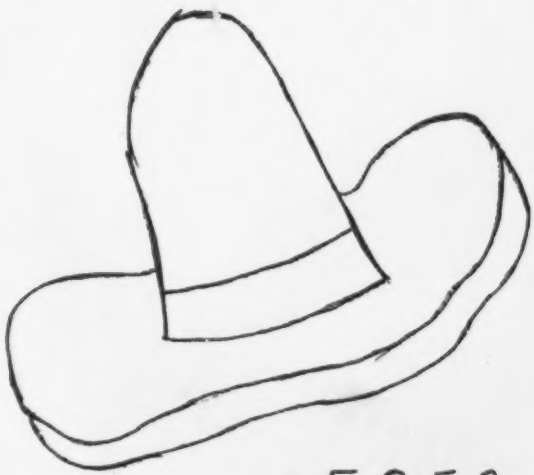


Our Hispano Heritage



Montelores Studies Center

ESEA Title III

JEANNETTE WILSON

1969

RC003702

ED 067170

INTRODUCTION

WHY DO LARGE GROUPS OF PEOPLE SOMETIMES MOVE FROM ONE COUNTRY TO ANOTHER? THERE ARE MANY REASONS. ONE REASON THAT PEOPLE FROM EUROPE CAME TO THE NEW WORLD (AS NORTH AND SOUTH AMERICA WERE ONCE CALLED) WAS THE CHANCE TO BECOME RICH. OTHERS CAME BECAUSE THEY COULD BECOME FAMOUS AND IMPORTANT MEN. SOME CAME BECAUSE THEY WANTED TO HELP OTHERS. STILL OTHERS CAME FOR THE CHANCE OF GREATER FREEDOM. MANY SPANISH PEOPLE CAME FROM SPAIN TO MEXICO AND THE UNITED STATES FOR ALL THESE REASONS.

DID YOU KNOW THAT THIS LAND WHERE YOU LIVE AT ONE TIME WAS CLAIMED BY SPAIN? THE SPANISH WERE THE FIRST EUROPEANS TO EXPLORE COLORADO, KANSAS, UTAH, NEW MEXICO, ARIZONA AND TEXAS. LONG BEFORE THE ENGLISH AND OTHERS HAD COME TO LIVE IN THE NEW WORLD THE SPANISH HAD TRAVELED IN THE WEST AND SEEN THE GRAND CANYON. MANY PEOPLE WHO STILL LIVE AROUND HERE

CAN TRACE THE HISTORY OF THEIR FAMILIES BACK TO THIS SPANISH PERIOD. THE SPANISH OFTEN MARRIED INDIANS AND LIVE THE REST OF THEIR LIVES HERE.

HOW CAN WE TELL THAT THE SPANISH-AMERICANS AND MEXICAN-AMERICANS HAVE GIVEN US MANY THINGS? WHERE DID THE NAME OF CORTEZ COME FROM? DO YOU LIKE TO EAT TACOS AND CHILI? HAVE YOU HEARD THE EXCITING MUSIC OF SONGS LIKE LA RASPA AND JESUSITA? DID YOU KNOW THAT THERE IS A CITY IN MEXICO NAMED DURANGO AND THE TOWN IN COLORADO IS NAMED FOR IT. EVEN THE WORD COLORADO COMES FROM THE SPANISH WORD WHICH MEANS COLORED OR REDDISH-COLORED. IN ALL THESE WAYS PLUS MANY MORE THE PEOPLE OF COLORADO HAVE RECEIVED MANY USEFUL AND GOOD THINGS FROM THESE GROUPS OF PEOPLE.

EARLY EXPLORATIONS

LET US NOW LOOK BACK TO WHEN THEY FIRST BEGAN COMING TO SOUTHERN COLORADO AND NEW MEXICO.

THE FIRST SPANISH CONQUISTADORES OR CONQUERORS

IN MEXICO CLAIMED ALL OF MEXICO AND MOST OF WHAT IS TODAY THE WESTERN PART OF UNITED STATES. MOST IMPORTANT AMONG THESE EARLY MEN WAS HERNANDO CORTEZ. HE AND HIS MEN FOUND MUCH GOLD AND MANY VALUABLE JEWELS IN MEXICO. WHEN THESE BEAUTIFUL DISHES AND JEWELRY WERE SENT BACK TO SPAIN AS EXAMPLES OF WHAT HAD BEEN FOUND, MANY MORE MEN CAME TO EXPLORE THE NEW LANDS FOR RICHES. FEW WERE AS SUCCESSFUL AS CORTEZ.

ONE MAN WHO WANTED TO BE LIKE CORTEZ WAS FRANCISCO CORONADO. TALES OF GREAT WEALTH IN GOLD AND JEWELS AMONG THE INDIANS WERE PASSED FROM PERSON TO PERSON. TRAVELERS HEARD STORIES ABOUT LARGE CITIES OF INDIANS WHERE GOLD WAS COMMON AND SO MANY JEWELS WERE THERE THAT THEY WERE NOT EVEN VALUABLE. THE YOUNG CORONADO (THEN ONLY 30) LISTENED TO THESE STORIES AND, LIKE OTHERS, BECAME EXCITED AND WANTED TO GO IN SEARCH OF THESE "SEVEN CITIES OF CIBOLA".

IN 1540 (OVER 400 YEARS AGO!), HE LED HIS TROOPS OUT OF MEXICO CITY AND TURNED NORTH. WITH HORSES

AND GUNPOWDER (BOTH UNKNOWN TO THE INDIANS) HE HOPED THAT THE SMALL SIZE OF HIS GROUP (ONLY 340 MEN) WOULD BE LESS IMPORTANT. FIRST CAME THE MEN ON HORSEBACK, MANY OF THEM WEARING BRIGHT, SHINY ARMOR. NEXT MARCHED THE FOOT SOLDIERS. THESE YOUNG MEN CARRIED WEAPONS BESIDES GUNS. THEY HAD SWORDS, CROSSBOWS, MACES AND EVEN A FEW BRONZE MORTARS WHICH WOULD FIRE STONES. THEN CAME ABOUT 1,000 INDIANS FROM MEXICO WHO WERE ALLIES. BECAUSE THEY WOULD NEED FOOD DURING THEIR TRAVELS, THERE WAS A HERD OF 500 CATTLE, OVER 5,000 SHEEP, AND MANY OTHER ANIMALS LIKE HORSES! THE SPEED OF THE GROUP HAD TO BE SLOW ENOUGH TO LET THESE ANIMALS KEEP UP WITH THE MEN.

WEEKS AND THEN MONTHS PASSED---BUT NO SIGN OF GOLD OR JEWELS. THE LARGE CITIES OF GOLD TURNED OUT TO BE THE INDIAN VILLAGES (OR PUEBLOS-FOR TOWNS-AS THE SPANISH RENAMED THEM) MADE OF ADOBE. THE SPANISH INSISTED THERE MUST BE HIDDEN GOLD. BUT NOTHING COULD BE FOUND. THEY CAME TO TAOS PUEBLO IN NORTHERN NEW MEXICO. NEARLY 30,000 PEOPLE THEN LIVED THERE

ON 25,000 ACRES OF IRRIGATED LAND. BUT THERE WAS STILL NO GOLD. SOME OF THE INDIANS, TO GET RID OF THE SPANISH, TOLD OF THE RICHES OF QUIVIRA, FAR TO THE EAST. MANY MEN STAYED IN TAOS PUEBLO. CORONADO AND SOME OF HIS MEN MARCHED AS FAR AS THE AREA NOW KNOWN AS KANSAS. TO KEEP THEIR DIRECTIONS WHILE TRAVELING ACROSS THE FLAT PRAIRIES WITHOUT LANDMARKS, CORONADO'S MEN WOULD SHOOT ARROWS AHEAD AND THEN WALK THAT FAR. THEN THEY WOULD SHOOT ANOTHER ARROW AND CONTINUE. THAT WAY THEY COULD FOLLOW A STRAIGHT LINE.

THERE WAS STILL NO GOLD TO BE FOUND. THE MEN BECAME RESTLESS AND WANTED TO GO BACK. CORONADO STILL WANTED TO GO ON HOWEVER. THEN, WHILE IN A HORSERACE, HIS SADDLE CINCH SLIPPED AND HE FELL BENEATH HIS HORSE AND WAS BADLY HURT. THE GROUP THEN RETURNED TO MEXICO IN 1542 STILL WITHOUT GOLD.

OTHERS FOLLOWED CORONADO'S LEAD. NONE FOUND WEALTH. FINALLY A DECISION WAS MADE TO TRY TO START A COLONY IN THE AREA. IF PEOPLE LOYAL TO SPAIN

LIVED THERE, IT WOULD BE EASIER FOR SPAIN TO CLAIM THE TERRITORY.

EARLY SETTLEMENT

IN 1598, A GROUP LED BY DON JUAN DE OÑATE WENT TO SETTLE IN NORTHERN NEW MEXICO. IT WAS ONLY A SMALL GROUP THAT SET OUT TO BRAVE THE WILDERNESS---130 FAMILIES, 270 SINGLE MEN, 11 FRANCISIAN FRIARS, 83 WAGONS AND 7,000 CATTLE. THEY SETTLED NEAR JEMEZ PUEBLO (ABOUT 40 MILES WEST OF MODERN SANTA FÉ).

THERE BEGAN TO BE TROUBLE BETWEEN THE SPANISH AND THE INDIANS BECAUSE THE SPANISH WANTED THE INDIANS TO CHANGE THEIR WAY OF LIFE. THE SPANISH, ON THE OTHER HAND, THOUGHT THESE CHANGES WOULD HELP THE INDIANS. THESE FEELINGS GREW STRONGER AS THE SPANISH ALSO QUARRELED AMONG THEMSELVES. PERSONAL QUARRLES OFTEN AFFECTED POLITICS. SOME MEMBERS OF THE CATHOLIC CHURCH LIKE BARTOLEMÉ DE LAS CASAS THOUGHT THE INDIANS WERE NOT TREATED FAIRLY. A SLAVE TRADE USING INDIANS HAD DEVELOPED WHICH MANY OF THESE MEN FELT WAS WRONG.

THE LOCAL GOVERNMENTS OFTEN WERE REQUIRED TO GET PERMISSION FOR THEIR ACTIONS FROM MEXICO CITY AND SOMETIMES EVEN FROM SPAIN. THIS TOOK A LONG TIME AND DECISIONS COULD SOMETIMES NOT BE HELD FOR THAT LONG. SUPPLY TRAINS FROM MEXICO SOMETIMES WERE THREE YEARS APART!

INDIAN TROUBLES

BY 1680, MANY OF THE INDIANS HAD DECIDED TO GET RID OF THE SPANISH. A BIG REVOLT WAS PLANNED BY A GROUP OF PUEBLO LEADERS. TO MAKE SURE IT REMAINED A SECRET, NO WOMAN WAS TOLD THE FINAL DETAILS. ONE OF THE LEADERS EVEN KILLED HIS OWN SON-IN-LAW BECAUSE HE WAS SUSPECTED OF TALKING WITH THE SPANISH ABOUT THE PLANS. NEVERTHELESS, THE SPANISH GOVERNOR HEARD ABOUT THE PLANS AND WARNED THE SETTLERS TO COME TO SANTA FÉ (THE CAPITAL) FOR PROTECTION. OVER 1,000 DID. NEARLY 400 OTHERS WERE KILLED BEFORE THEY COULD GET TO SANTA FÉ. THEY FORTIFIED THE GOVERNOR'S PALACE IN SANTA FÉ AND FOUGHT FROM THERE. FINALLY THEY RETREATED SOUTH.

Twelve years passed before the Spanish were able to return to Santa Fé. Diego de Vargas, the new governor, led them back.

COLORADO EXPLORATION

The first recorded expedition into Colorado was in 1765 led by Juan Rivera from New Mexico. They traveled along the San Juans over to the Dolores and Gunnison rivers. Some silver was found and so they gave the name La Plata to both the river and the mountains. A couple of years after that he took one of the first Spanish expeditions into Colorado and recorded some things about the San Luis Valley.

In 1776, the same year that the United States declared its independence, two Franciscan friars left Santa Fé to try and find a new way to get to the California missions without having to go by way of the desert. The Dominguez-Escalante expedition set out with only ten people. Escalante recorded in his diary their long travels and many adventures. They came through Pagosa Springs, over to the Dolores

RIVER AND UP INTO THE HIGH MOUNTAINS. THEY MET SOME UTES WHO HELPED THEM AND SERVED AS GUIDES. INTO THE WILDERNESS THEY WENT WHERE NO OTHER EUROPEAN HAD EVER BEEN. THEY NEVER REACHED CALIFORNIA BUT ONLY INTO UTAH. IN FIVE MONTHS TIME THOUGH, THEY HAD COVERED OVER 2,000 MILES THROUGH NEW LANDS AND OPENED THE WAY FOR OTHERS TO FOLLOW THEIR STEPS. A PART OF IT BECAME KNOWN AS THE "OLD SPANISH TRAIL" FOR PACK TRAINS.

TIME PASSED AND THE OLD COUNTRY OF SPAIN WAS TOO FAR AWAY FROM HER COLONIES TO RULE THEM. THE GREAT DISTANCES AND THE LACK OF COMMUNICATION MADE IT HARD FOR EACH TO KNOW WHAT WAS HAPPENING ELSEWHERE.

LIFE IN THE SETTLEMENTS

WHAT WAS LIFE LIKE IN NORTHERN NEW MEXICO AND WHERE THE SPANISH HAD SETTLED IN THE SAN LUIS VALLEY? HOW DID A PERSON, LIKE YOURSELF, LEARN IF THERE WERE NO SCHOOLS? WHAT DID HE DO IN HIS SPARE TIME IF THERE WERE NO TELEVISION NOR RADIO? HOW COULD

THE WOMEN COOK MEALS IF THERE WERE NO CORNER GROCERIES AND NO REFRIGERATORS? MONEY IN COIN FORM WAS NOT COMMON---SO HOW COULD YOU BUY THINGS? WHAT DO YOU THINK? LARGE FAMILIES USUALLY LIVED ON THE RANCHO (RANCH). THE FATHER, HIS OLDER SONS AND THE HIRED MEN WOULD RANCH AND RAISE CATTLE AND OTHER LIVESTOCK FOR FOOD. SOME LAND WAS IRRIGATED IN WAYS LEARNED FROM THE INDIANS AND FOOD WAS GROWN THERE. AFTER HARVESTS, FOOD WOULD BE STORED. THE MOTHER, AUNTS, SISTERS, DAUGHTERS AND OTHER HOUSEHOLD WOMEN NOT ONLY DID THE CLEANING AND COOKING BUT ALSO MADE THE CLOTHES AND DID OTHER NECESSARY CHORES. THE FATHER WAS THE MOST IMPORTANT PERSON IN THE FAMILY AND WHATEVER HE SAID WAS DONE. CHILDREN WERE RAISED TO BE LIKE THEIR PARENTS AND CONTINUE THE SAME WAY OF LIFE. THERE WAS VERY LITTLE FORMAL EDUCATION BECAUSE THESE SKILLS WERE NOT VERY USEFUL IN A LAND WITH NO NEWSPAPERS AND FEW BOOKS.

THE CHURCH WAS VERY IMPORTANT IN PEOPLE'S LIVES. ABOUT THE ONLY TIME THAT LARGE GROUPS CAME

TOGETHER WAS FOR RELIGIOUS EVENTS. MARRIAGES AND CHRISTMAS ARE EXAMPLES OF RELIGIOUS EVENTS THAT BROUGHT LARGE NUMBERS OF PEOPLE TOGETHER. MUCH OF THE YEAR WAS ORDERED AROUND CHURCH CELEBRATIONS. EVERY YEAR WAS VERY MUCH LIKE THE YEAR BEFORE.

BECAUSE THE SETTLERS WERE SO FEW AND SO ISOLATED, THE WAY OF LIFE WAS ALMOST UNCHANGED. WHILE THE NEW INVENTIONS OF SCIENCE CHANGED EUROPE, THESE SMALL SETTLEMENTS DID NOT HEAR ABOUT IT. LANGUAGE IN MEXICO CHANGED BECAUSE OF DIFFERENT INFLUENCES. LANGUAGE AND LIFE IN NORTHERN NEW MEXICO CONTINUED MUCH THE SAME. TRADITION CONTINUED TO BE A STRONG INFLUENCE.

CHANGE OF GOVERNMENT

IN THE EARLY 1800'S, AN IMPORTANT CHANGE HAPPENED. MEXICO (INCLUDING ITS LAND CLAIMS IN THE UNITED STATES) DECLARED HERSELF INDEPENDENT OF SPAIN. THERE WERE MANY BRAVE LEADERS SUCH AS FATHER MIGUEL HIDALGO WHO WORKED TO MAKE THIS CHANGE. YEARS PASSED, BATTLES WERE FOUGHT, LEADERS CHANGED

AND FINALLY MEXICO WAS INDEPENDENT.

BUT MANY OF THE SETTLERS WERE STILL OVER 1,200 MILES AWAY FROM MEXICO CITY. THEY STILL FELT CUT OFF FROM THEIR NEW GOVERNMENT. ONLY THE MAN WHO COLLECTED TAXES SEEMED TO COME FROM THERE. EVENTS, EVEN THE REVOLUTION, MADE VERY LITTLE DIFFERENCE IN THEIR LIVES. THE BIGGEST CHANGE FOR MANY OF THEM WAS THE ARRIVAL OF ANGLO-AMERICANS IN TAOS AND SANTA FÉ. THESE MEN BROUGHT BEAVER FURS FROM THE ROCKIES FOR TRADE. MORE AND MORE OF THEM BEGAN COMING DURING THESE YEARS. BESIDES THE TRAPPERS, MANY TRADERS SOON BEGAN COMING TO SANTA FÉ. THEIR LONG LINES OF WAGONS DRAWN BY OXEN OR HORSES BROUGHT MORE CHANGES TO THE AREA THAN ANY OTHER EVENT.

MANY SPANISH AND MEXICANS LIVED IN COLORADO AT FUR POSTS OR ON FARMS. LOUIS VASQUEZ HELPED BUILD FT. VASQUEZ, A TRADING POST NEAR WHAT IS TODAY PLATTEVILLE, IN 1837. ATTEMPTS TO BUILD TOWNS AND KEEP PERMANENT SETTLERS WENT BACK TO THE LATE 1700'S. BUT IT WAS THE MIDDLE 1800'S BEFORE THERE WAS MUCH SUCCESS. BOTH THE SPANISH AND THE MEXICAN

GOVERNMENTS HAD WANTED MORE SETTLERS TO LIVE THERE AND PROTECT IT FROM THE FRENCH AND AMERICAN SETTLERS. FORTS WERE BUILT TO KEEP THEM AWAY, BUT IT DIDN'T WORK.

ONE WAY THE GOVERNMENTS TRIED TO GET MORE PEOPLE TO MOVE IN WAS TO GIVE LARGE AREAS OF LAND TO MEN WHO WOULD AGREE TO ESTABLISH COLONIES. THESE LAND GRANTS WERE OFTEN VERY LARGE. SOME OF THEM WERE OVER 1,000,000 ACRES! MUCH OF THE SAN LUIS VALLEY WAS IN THE CONEJOS GRANT. THE NOLAN AND VIGIL-ST. VRAIN GRANTS TOOK IN MUCH OF SOUTHERN COLORADO. BEFORE MORE PEOPLE MOVED INTO THESE AREAS, ANOTHER IMPORTANT CHANGE IN THE SOUTHWEST HAPPENED. A WAR BETWEEN MEXICO AND THE UNITED STATES IN 1846 RESULTED IN MUCH OF THE SOUTHWEST (INCLUDING NEW MEXICO AND PARTS OF COLORADO) CHANGING OWNERSHIP. SANTA FÉ, WHICH HAD BEEN A LOCAL CAPITAL FOR SPAIN AND THEN MEXICO, WAS NOW THE NEW MEXICO GOVERNMENT CENTER FOR THE UNITED STATES. THE TREATY WHICH ENDED THE WAR SAID THAT THE LAND GRANTS WOULD BE LEGAL, BUT MANY QUESTIONS HAVE DEVELOPED OVER THEM WHICH STILL TROUBLE PEOPLE.

(14)

THE UNITED STATES PERIOD

In the 1850's, successful towns took root in Costilla County. San Luis, Conejos, San Pedro and other towns brought their traditional way of village life into Colorado. Houses were built out of clay (called ADOBE) with flat roofs. Homes were around a central town square (or PLAZA) where all social life on feast days was centered. People made their own homes and furnishings. They didn't have much money, so they traded what they had for what they wanted. In many of the evenings small numbers of people would get together in each other's homes and sing or play music. The guitar and violin were popular in the music and still can be heard.

Foods were a combination of the Spanish and the Indian influences. TORTILLAS (flat round pieces of bread baked from corn flour) were an adaptation of a Spanish bread to an Indian grain (corn). Spices and flavorings were from both influences as well. Peppers came from Spain, but tomatoes

CAME FROM THE INDIANS.

PEOPLE FELT VERY CLOSE TO THEIR NEIGHBORS. AFTER ALL, WHO ELSE WAS THERE? THERE WERE NO LARGE CITIES NEARBY AND EVEN SANTA FÉ WAS NOT THAT BIG. THE MOUNTAINS AND DESERTS KEPT MOST OF THE ANGLOS AWAY. THEY WOULD GO INTO THE MOUNTAINS TO LOOK FOR GOLD AND SILVER, BUT THEY WERE NOT INTERESTED IN THE VILLAGES AND FARMS. SO, THE LITTLE TOWNS CONTINUED AND FAMILIES CARED FOR THEMSELVES AND THEIR NEIGHBORS.

BUT, AS ALWAYS, THINGS CHANGE. TWO GOLD RUSHES (CALIFORNIA AND COLORADO) HAD MADE A DEMAND FOR MORE TRANSPORTATION. THE AMERICAN CIVIL WAR HAD SHOWN HOW LITTLE THE AMERICAN GOVERNMENT COULD CONTROL THE SOUTHWEST. THEN MEN BEGAN TO LOOK FOR NEW LANDS TO FARM, NEW CITIES AND TOWNS FOR BUSINESSES.

IN THE 1870'S AND 80'S, RAILROADS WERE BUILT TO DIFFERENT PLACES. WHENEVER THE RAILROAD COME INTO AN AREA, THERE WAS A BIG CHANGE. TOWNS AND PEOPLE WHICH HAD NOT CHANGED FOR TEN YEARS NOW

FOUND THEMSELVES FORCED TO CHANGE. NEW PEOPLE, NEW LAWS APPEARED. PEOPLE WHO WERE USED TO LIVING ACCORDING TO OLD CUSTOMS NOW FOUND THEMSELVES FORCED TO CHANGE THEIR WAYS. QUESTIONS OVER THE LEGAL TERMS OF OWNING LAND OR WATER DEVELOPED. THINGS THAT HAD ALWAYS BEEN DONE IN ONE WAY NOW HAD TO BE DONE IN ANOTHER.

RECENT HISTORY

IN THE EARLY 1900'S, MEXICO WAS AGAIN IN A PERIOD OF REVOLUTION. MANY CITIZENS OF MEXICO THEN CAME NORTH TO THE UNITED STATES TO LIVE. LIKE THE PEOPLE FROM SPAIN, MANY YEARS BEFORE, THEY CAME TO LOOK FOR GOLD. ONLY THE MEXICAN DIDN'T EXPECT TO FIND GOLD MINES BUT RATHER TO FIND JOBS TO EARN MONEY. MEXICO WAS IN SUCH AN UPSET STATE THAT LIFE WAS HARD FOR MANY PEOPLE. THE PROMISE OF MANY JOBS AT HIGHER WAGES DREW THE MEXICANS NORTH.

OFTEN A COMPANY WOULD HIRE PEOPLE IN LARGE

NUMBERS FROM MEXICO TO WORK IN THE SAME BUSINESS. ONE EXAMPLE IS THE SAWMILL WHICH HIRED MANY PEOPLE TO WORK IN ITS MILL IN EL VADO, NEW MEXICO. WHEN NEW LANDS WERE NEEDED TO GET TIMBER, THE MILL MOVED NORTH OF CORTEZ TO MCPHEE. AT ONE TIME MCPHEE WAS THE LARGEST SETTLEMENT IN MONTEZUMA COUNTY. THEN THE OWNERS DECIDED TO CLOSE DOWN. BECAUSE THE HOUSES BELONGED TO THE COMPANY THEY COULD SELL THEM. TODAY, IF YOU DRIVE TO WHERE MCPHEE USED TO BE, ON THE WEST OF DOLORES, ALL THE LAND IS IN CROPS. NO HOUSES CAN BE SEEN. IT'S AS IF THERE HAD NEVER BEEN A BUSY TOWN THERE.

AGAIN, MANY EVENTS BROUGHT CHANGES TO THE LIVES OF THE PEOPLE WHOSE FAMILIES HAD LIVED IN SOUTHWESTERN COLORADO FOR HUNDREDS OF YEARS AND ALSO TO THOSE WHO WERE NEW TO THE REGION. IN WORLD WAR II (1941-45) MANY OF THE MEN JOINED THE ARMED FORCES. THEY SERVED IN MANY DIFFERENT PARTS OF THE U.S. AND ALSO ALL OVER THE WORLD. AFTER THE WAR, THEY CAME HOME BUT THEY WERE NO LONGER SATISFIED

TO LIVE AS THEIR FAMILIES HAD. MANY MOVED TO THE CITIES AND OTHERS RETURNED TO THEIR HOME TOWNS TO MAKE CHANGES THERE.

TODAY THERE ARE MANY CITIZENS OF COLORADO AND OF THE UNITED STATES WHO TRACE THEIR FAMILIES BACK TO SPANISH OR MEXICAN ROOTS. THERE ARE OVER 3,500,000 IN THE FIVE SOUTHWESTERN STATES. IN COLORADO ALONE THERE ARE ABOUT 160,000. MANY, ESPECIALLY IN FARM AREAS IN COSTILLA AND CONEJOS COUNTIES, HAVE HAD FAMILIES LIVING THERE SINCE LONG BEFORE THE ENGLISH AND NORTHERN EUROPEANS BEGAN COMING TO THE NEW WORLD.

MANY LEADERS IN ALL FIELDS HAVE DEVELOPED. SOME LIKE TRINI LOPEZ ARE FAMOUS AS ENTERTAINERS. OTHERS LIKE LEE TREVINO AND PANCHO GONZALES HAVE BECOME WELL-KNOWN IN ATHLETICS. POLITICS AND GOVERNMENT SERVICE HAVE BEEN A WAY FOR OTHERS LIKE SENATORS CHAVEZ AND MONTOYA, TO HELP ALL PEOPLE. OTHER MEN HAVE HELPED TO IMPROVE CONDITIONS OF LIFE

THROUGH SCIENCE, INDUSTRY, BUSINESS AND ALL FIELDS.

THEIRS HAS BEEN A LONG HISTORY WITH MANY CHANGES AND CONTRIBUTIONS.

GLOSSARY

CONEJOS	(CŌ NĀ′ HŎS)
CONQUISTADORES	(KŌN KĒS′ TĂ DŌ′ RĀYS)
COSTILLA	(CŌS TĒL′ YĂ)
DE ONATE	(DĀ ŎN YĂT′ Ā)
DE VARGAS	(DĀ VĂR′ GĂS)
DOMINGUES	(DŌ MĒN′ GĔZ)
ESCALANTE	(ĔS′ KĂ LĂN′ TĒ)
HIDALGO	(Ē DĂL′ GŌ)
JEMEZ	(HĒ′ MĔZ)
JESUSITA	(HĀY′ SUS CĒ′ TĂ)
QUIVIRA	(KĒ VĒR′ Ă)

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SUGGESTED ACTIVITIES

Hispano Unit

Center for Multi-Cultural Studies
and Educational Resources

E.S.E.A. Title III

Jeannette Wilson

The following suggestions are meant only to stimulate, not limit, the teacher's imagination. Suggestions are incorporated for interdisciplinary activities as well as for social studies. It would be of value for future revisions of this manual if participating teachers would note those activities which seemed most successful for them and also include suggestions for other activities which they have successfully used.

An annotated bibliography of sociological as well as historical sources is included in this booklet for those wishing to pursue this topic further.

I. Why would people come tc a new country?

A. There is a phrase popularized by Paul Wellman in his history of the conquistadores: Gold, Glory and God. Most of the early Spanish came for one or more of these reasons. Adventurers sought fame, paupers sought wealth, the friars desired to bring the Indian from pagan ways into Roman Catholicism. For details of these goals and the men who sought them, see Wellman's book.

B. The settlers in the San Luis Valley often could trace their families back to Onate's colony of 1598. Jamestown wasn't settled until 1607 and Plymouth was settled in 1620 to give some yardstick for comparison. The early Spanish explorations and groups had a heavy predominance of men. Unlike the English pattern of colonization by families, the Spanish goals and settlements drew many men. Families were established with Indian women, thus mingling the European and native heritage.

Activity Set 1:

1. The overhead projector can be used for Transparency #1. This series can be used for introduction, discussion or review of sections of the unit.
2. Transparency A can also be used to give students an idea of the extent of Spanish claims in the northern hemisphere.
3. A wall world map or equivalent could be used to illustrate the geographical relationship between Spain, Mexico, and the United States.
4. Let the students contribute to lists of foods, etc., their knowledge of Spanish culture and influence. What are these things? Why do we use a Spanish word for them?
5. A tape to accompany the unit giving words and phrases in both Spanish and English could be used here and the words (in box) could be written on the board.
6. Throughout this unit it is of value to have as much correlation with English and reading as

possible. Check the school and public libraries for reading books (both individual and aloud varieties)for appropriate books. Grammar and writing exercises might also parallel these materials.

7. A notebook might be kept by individuals, teams or groups on material which is related to this unit.

II. Who were some of these Spanish conquistadores?

A. Hernando Cortez and his conquest of the Aztecs remains a classic of this type of conflict. Many interesting and informative articles and books have been written about this event. Students might be interested in the Cortez-Montezuma relationship because of the local geographic names for them.

B. Another example of a highly successful conquistadore is Francisco Pizarro and his bloody conquest of the Incas. A brief review of the fruits of these two victories will probably aid the student's understanding of why Coronado and others expected to gain wealth.

C. Francisco Coronado was a younger son in a noble family. Because of the practice of primogeniture (the eldest son gaining the estate), he found himself with a name but no estate. Like many other young men in this position, he imigrated to the New World to seek fame and fortune at 25. He did well and married Dona Beatriz, a decendant of Montezuma. Other honors and posts came to him, and finally at 30 he was appointed over others to lead the royal expedition into the northern interior.

D. Interest had been stimulated in this region by the return, in 1535, of Cabeza de Vaca and his Moorish slave, Estebanico, (spelled Esteban and other various ways). They had been shipwrecked near Florida and then were lost and wandered. Only they and a couple of others were survivors of Navaez's expedition of 1526. During their wanderings they had been guided by friendly Plains Indians. Good will had been earned by their medical attention to the Indians and a certain fascination developed for Estebanico's black skin. They had heard tales of the rich cities with

vast amounts of gold and jewels and conveyed these to the anxious Spaniards in Mexico. Estebanico was the only one of the four to return north to seek the large, multi-storied cities (pueblos) in Cibola where green jewels were common ornaments. The Spanish assumed these to be emeralds; really, turquoise. In 1538, the former slave set forth with Friar Marcus of the Franciscans by order of the regional governor, Coronado. Whether because of arrogance or misunderstanding, Estebanico was killed at Hawikuh. Friar Marcus saw, but did not enter, the city and then reported back the existance of such cities.

B. Coronado in 1540 moved north with his expedition comprised of Europeans (including a German, a Scott, a Frenchman, etc.,) and his Indian allies. There were harquebuses (a primitive gun requiring a stand for effective firing), metal-tipped crossbow arrows and other weapons. Coronado often sent his captains with a small body of troops on separate expeditions to explore and intimidate the Indians. Some went into Arizona as far as the Grand Canyon. The main body moved slowly

because of the livestock. This was the first livestock of this kind in the southwest. The river pueblos were thus conquored.

F. Tales of gold were heard from "The Turk", an Indian prisoner who wanted the Spanish out of the southwest. This time "Quivira" was the wealthy area (somewhere in mid-Kansas). Coronado again sought the gold and found nothing. He and some thirty of his men continued after the others returned to the pueblos. In anger, the Turk was finally garrotted for leading them astray. Coronado's injury plus a growing dissatisfaction among both men and officers lead the expedition to return to New Spain (Mexico) in 1542. Coronado never fully recovered from his accident and lost his strength and influence.

G. Four more parties looked for gold in the 1580's. No really profitable sources were found although some trace of it like those near Prescott, Arizona, kept interest high.

Activity Set 2:

1. Transparency, Spanish #2 can be used.
2. Transparency, Spanish B can be used in part.
3. Discussion on deciding what is needed in going
   A comparison to the problems of extra-terrestrial travel could be made.
4. Role-playing could be tried with a situation developed where several Spaniards and Indians are trying to work out a problem. An example might be when the Spanish were desirous of food and shelter, would fight for it, but they also wanted the good will of the Indians.
5. Writing activities could include (with use of graphic maps) what soldiers of Coronado's troops saw during their travels.
6. Small groups within the class might work on the afore-mentioned notebooks or scrapbooks from magazines, etc., that show Spanish/Mexican/Indian influence in designs, buildings, words, garb, etc. This would be a continuing activity for the whole unit.

III. Who were the first Europeans to settle in the southwest?

A. Despite claims of ownership, Spain had little, if any, control over these northern regions. The only way by which they could maintain control was the continuous presence of loyal Spanish. Colonization seemed an appropriate response.

B. Several men sought the royal nomination to lead such a group, but Juan de Oñate was the chosen one. The composition of his group contained the seeds of many of the problems later to plague administrators. Most of the single men, except the Indian and Negro slaves, were young, militarily inclined men. The friars were members of the Franciscan Order, devoted to gentleness. The two groups reacted to the Indians quite differently and the secular-sacred quarrel over spheres of duties and responsibilities was developed.

C. The colony moved north along the Rio Grande in April, 1598, and settled near Yunque (Jemez) pueblo. They had hoped to settle on a river with a westward drainage so that trade and communication could be developed with Acapulco, but they were (obviously) unable to do so.

D. Trouble with the Indian rapidly developed. The first major revolt came in late 1598 at Acoma pueblo. Oñate's nephew, Juan de Zaldivar, was killed then. He and his force of thirty had sought food there, had left many of their arms at the foot of the fortress-rock, and then been attacked. The few who escaped took the news to the colony and the friars living among the Indians. A punitive expedition set out from San Juan de Nuevo Mexico after a moral and ethical basis for it had been established with the friars. Seventy troops followed Vicente de Zaldivar, Juan's younger brother. They fought against tremendous odds for three days and then were victorious. A trial was held for the Acoma prisoners. Men over 25 had one foot cut off and then twenty years of personal service (slavery). All males 12 to 25 and all females 12 or over also had to give twenty years of service.

E. Civil government was at this time hampered by its isolation from Mexico. The colonists became

restless and petitioned for Oñate's removal. He finally resigned and a series of new governors began. The settlement was moved from its original site to modern Santa Fe.

F. Meanwhile strife over the Indian developed. A thriving slave trade in Indians had developed to which the Church objected. The civil government, in turn, did not approve of the Franciscan's handling of the Indians either. Bartolome de las Casas, a Dominican friar in Mexico, had witnessed brutality toward the Indian and had even been a slave-holder in Cuba. After taking order in the Church, he had changed his views however. He came to be the most powerful religious advocate of the Indians. Some historians have felt that the Indian simply provided a convenient issue for a much wider Church-State conflict. However, the result of this confrontation of the two major institutions was a paralysis of both.

G. By 1680 this strife had weakened the Spanish and driven many Indians from Christianity and the Spanish civilization. A time of drought and famine contributed to the tension. Pope, a medicine man, had begun planning a return to purely Indian ways in 1670. He and 47 others were arrested and punished for following tribal forms of worship. Three were hanged and the rest were severely flogged. Pope was released with the others and went first to San Juan and later to Taos pueblo to plot revenge. A wide-ranging secret plan was developed. To maintain secrecy Pope even killed his own son-in-law.

H. The Spanish were warned anyway, but were unable to prepare in time. The revolt began on August 10, 1680, from Tesuque pueblo. Many Spanish did survive to flee southward; nevertheless Spain was driven out. A high price was paid. Of 32 friars in New Mexico, 21 died.

I. The Indians tried to remove all evidence of European influence. They washed away baptism with Indian yucca soap, reopened the kiva, destroyed both religious and civil artifacts.

J. Popé moved into the Governor's Palace in Santa Fe and soon became a tyrant himself. The Apaches raided them. The federation of pueblos eroded. In 1690, Popé died.

K. By 1695, the Spanish under Diego de Vargas were ready to return. The Indians agreed to their return to Santa Fe without a fight, but wanted better treatment. In October, 1693, a new group of settlers moved north out of El Paso.

L. A final coordinated uprising was attempted in 1696. It was both more limited and less effective. De Vargas moved quickly and crushed it severely. This was the last pueblo uprising.

Activity Set 3

1. Transparencies Spanish 3 or 4 can be used here.
2. The picture postcards of Santa Fe can be used either as a bulletin board display or passed around individually.
3. Why would the Spanish and Indians so misunderstand each other?
4. Individual or group projects could be done on individuals of this period, life in the pueblos

during this era, or other related themes. They need not be written necessarily but could be model construction of various things.

IV. What was the early Spanish influence in Colorado?

A. Early settlers undoubtedly explored in Colorado but we don't have records of many of these. We do know that Juan Archulela pursued and brought back some Taos Indians who had tried to get away from Spanish influence by capturing them near Pueblo. Diego de Vargas led an expedition against the Indians into the San Luis Valley in 1694. Juan de Ulibarri in 1706 took a military group into southwestern Colorado after a group of runaway Indians. Most of these groups kept no written records and there was no lasting change as a result.

B. The Dominquez-Escalante expedition was ordered after the California missions had been developed in the late 1760's and early 1770's to solidify the Spanish influence. A new route between these and New Mexico would facilitate control as well as trade. Dominiquez was the nominal leader of the group, but since Escalante kept the diary and records, his name is usually attached to the group.

Their small party left Santa Fe to both explore and convert. A certain fascination for these men in the gray robes and shaven heads developed among the Utes, who offered their guide services. The trip was not too direct,however, as the their guides kept taking them various places not necessarily related to a rapid transit to California. The arduous and lengthy trip opened many new vistas to the Spanish but there was no immediate follow through on the information gained or maps made.

C. The need for communications and trade which prompted such expeditions highlights the greatest problem which Spain faced in these colonies. They were too remote and isolated for governmental structure which demanded that decisions be approved before they were implemented. Paralysis and inaction resulted. The people felt no loyalty toward Spain. Entire movements came and went in Europe without impression in the colonies. The Industrial Revolution literally missed these settlements because Spain forbid the importation of newspapers, materials, etc. The Spanish government's theory

was that knowledge leads to discontent. Obviously, ignorance also leads to discontent.

Activity Set 4:

1. Transparency Spanish 5 can be used here.
2. Also the rest of Spanish B can be used and Spanish C.
3. Transparency Spanish D can also be used here (See Teachers' Guide) A map of the region can be put on the board, places located as a group and then the origins elicited by questions. Some students will be able to provide the answers in many cases and this would be better than "telling" them.
4. Transparency Spanish E can be used in much the same way. Students can add to the list from their own knowledge and experience. Reminder: Many of these activities might be included in the afore-mentioned notebooks.
5. An awareness of Spanish language contribution in names and places can be enhanced with the tape containing conversational phrases in Spanish. (See Teachers' Guide) Students might wish to learn and use these. This tape might have been used earlier in Activity Set 1.

6. Art activities can be easily correlated here. It is, however, important that preplanning take place adequately far in advance between the art and social studies teachers to insure cooperation. See following section on art.

Art Activities:

There are many art activities which might be used with this unit. The following have been suggested by Mrs. Jackie Dobbins who may be contacted at Cortez Junior High School if questions arise about them. One or two of these will probably be all that there would be time to use during this unit.

One of the most typical festive decorations for fiestas and other celebrations is the piñata. These large hollow objects may be shaped geometrically, in the form of people, or as a likeness of an animal. The piñata is suspended from the ceiling by wires or a rope. Then people (usually children) are blindfolded and given a bat similar to a baseball bat. They take long swings at the piñata, trying to break it. Often the piñata will be suspended over a rod or pulley-like device to enable someone to lower or raise it. The guest of honor goes first and then the others. The number of swings allowed may vary, depending

on the circumstances. After it has been broken, everyone scrambles for the items which are then released. Candy, small toys, and other gifts are usually the fillers.

Piñatas for classroom parties or special events can be easily constructed one of two ways. Large heavy balloons can be blown up and then vaselined on the surface. Six to eight layers of paper-mache can be put on the surface. After the mache has dried thoroughly, a hole should be cut in the top. Then they can be painted. Bright colors and designs are best. Often strips of brightly colored crepe paper can be glued to the mache. Gifts can be put inside the piñata and the whole thing suspended. The shape of the balloon piñata tends to be more even and easier to decorate. However, it is small to begin with and has a tendency to deflate somewhat during the drying process. A larger but less symetrical one can be made from a large grocery sack. Stuff it with old newspaper first to make it solid. Then add the layers of paper mache. Decoration can then be added after it has dried. Suspension can be by wire or string or rope, depending on relative weights.

Another traditional decoration is the luminaria used around Christmas time. These are paper sacks (regular brown variety)about twelve to eighteen inches in height. The bottom third or quarter is filled with sand for weight. Then a candle is placed in the center with its base in the sand. The top of the sack is rolled down three or four times (a width of about an inch) to provide a rim or collar. These are placed along a sidewalk or in a pattern and lit at night to create a pathway which appears to be illuminated by soft light.

A common folk art of the Spanish in northern New Mexico was the religious art. Since the Church played such a major part in their daily lives, religious objects were a common and obvious source of inspiration. The artisans of Spain were too distant to be of any aid, so the friars of New Mexico went into their memories of what type of representation should be made and then trained Indian artisans to reproduce these subjects. The result was a combination of medieval influences, Indian influences, asceticism, and religious themes. The frequent concern with death

as a concept was reflected in the themes of Calvary and the events leading to it. A number of pictures were acquired from sources like the Santa Fe traders (Currier and Ives did a special series for this trade). Frames were made from tin and then stamped with leather dies to make them resemble silver. Santos, or saints, were painted on wood with vegetable dyes. Bultos (figures in the round) were carved from tree trunks and the arms attached later. Life-sized Cristos were designed for processions and ceremonies. (Some of these Santos and bultos can be pointed out in the film series.)

While probably these themes would have a lesser interest for students in elementary school, they can attempt to make bulto figures on other themes rather than religious ones. A regular milk carton such as those sold in any store can serve as a basis. Molding plaster (cheaper than plaster of paris and available in most hardware stores) can be used to fill the milk container after the top has been cut off. After the plaster has had enough time to dry, the carton can be peeled off and the block remains, much like a square trunk. Then instruments such as carpenter's nails,

scissors, nail files, fingernails, etc., can be used to scrape across the surface. In this way children could become somewhat acquainted with the techniques and means of sculpture without great expense. The finished statue could then be painted.

Another activity which is related to more contemporary Mexican art is the mosaic. Many contemporary Mexican artists such as Diego Rivera have used this medium a great deal. Stone mosaics are both too complex and expensive for classroom use, but an approximation of mosaic appearance and an appreciation of the technique can be gained with paper and glue. On regular white construction paper a scene or design can be drawn. Then strips of colored construction paper can be passed out to students. They use scissors to cut these down to shapes to fit the outline of their design. There would be several pieces in each part of the design pasted just slightly apart so that the white of the paper shows between the colored parts of the design. This resembles the mortar material that holds the stone down in genuine mosaics. The pieces

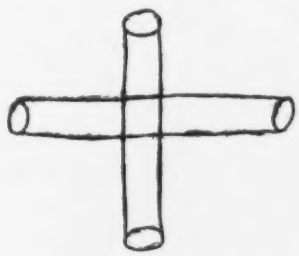
should probably not be cut too small, but somewhere in the neighborhood of a ½ an inch square, but cut to fit the lines. The finished product, from a distance, appears similar to traditional mosaic.

Mrs. Lourdes Ruiz at Kemper has used Ojos de Dios (Eyes of God) with success in her fourth grade classes and has offered to give additional explanation of this if anyone wishes to use these. The name probably derives from the geometric pattern of this yarn and dowel arrangement which concentrates the viewer's eye and attention to the center. They can be used as mobiles, Christmas tree decorations, or wall decorations. They make nice gifts. The size can be varied depending on the use intended.

Basic equipment for this project are two dowls of equal lengths and a variety of colored yarn. The dowls should be thicker as their length increases. For example, if the length of the dowls is five inches, the diameter size would be 5/8 inch. Shorter dowls would be smaller diameter and longer ones would be a larger one. Take the two dowls and place them across each other (illustration 1). Hollow out half of each so that the two lie flush together (illustration 2).

Tie them with string securely so they don't wiggle back and forth. Use the darker yarn toward the center and the lighter toward the edges. Tie the yarn in the center with a double-knot and wind it across the center a couple of times so that the string is covered. Wrap the yarn over one arm completely. Carry the loop over to the next arm and circle it. (See illustration 3). After a width has been made of that color from the center, cut the yarn, tie it to the next color desired and continue the pattern. When the whole crosspiece has been completed, (illustration 4) wrap the yarn around the dowl and cut it. Tassels of colored yarn can be tied onto the ends of the dowls for extra effect.

Illustration 1



(24)

Illustration 2

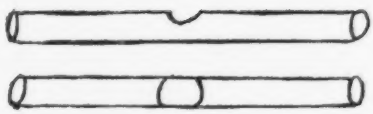


Illustration 3

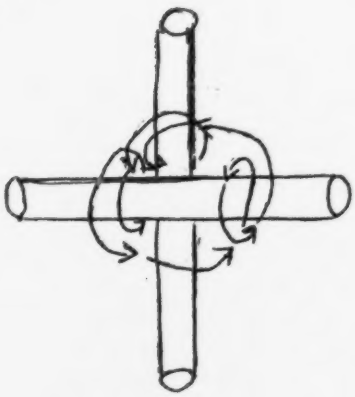
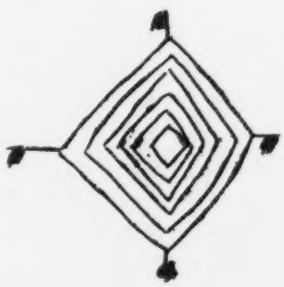


Illustration 4



V. What was life like in these settlements in northern New Mexico and southern Colorado?

A. Families were paternalistic in structure. In case of death, the respect and authority devolved upon the mother.

B. Traditional ways of doing things were emphasized with formalities and the proper way of behaving being very important. The ritual was important as well as the result. Paul Horgan's Great River has a good chapter entitled "Hacienda and Village" which is quite complete and descriptive.

C. Economic life was simple. Trade was often by barter and the family-centered economic units were already largely self-supporting.

D. The Church and the family were the two central institutions. The ritual and regularity of the Church calendar provided a source of satisfiaction. The concept of death (in part from Spanish heritage of bullfights, etc.) seemed to loom large upon their consciousness. Life was a struggle between Good and Evil with death the pivot point. Art objects of a religious nature center around the Crucifixion and suffering.

All Soul's Day was an important holiday celebrated with candy skulls, toy skeletons, etc.

E. Another source of regularity for a rural population was that of the seasons. Certain fiestas were held in relation to the annual cycle of crops and their tending. Ditch-clearing, for example, was a communal effort done and celebrated by the whole group once a year. Strongly competitive behaviors tended to upset the communal balance.

F. An offshoot of this emphasis on religion was the village reaction to the decision to withdraw the Franciscans because of financial problems. A series of local secret fraternities called the Penitentes (Penitent Brothers) sprang up to sustain the religious needs of the community. Gradually their emphasis centered on Holy Week when they practiced mortification of the self and the flesh by flagellation and other means. One of their number was crucified as a climax which might or might not result in death. The Penitentes continue as a group in some of the more remote regions even today. (See Bill Tate's The Penitentes of the Sangre de Cristos)

G. The art work was developed locally, especially after the destruction of 1680, with Indian artisans. The faces, large eyes in thin faces, reflected their own stark lives. These santos were desired for households as well as churches.

H. There were few schools, (only private ones which were often Church-connected) no printing presses (by Spain's decree). Most books were religious in nature and the technological change revolutionizing Europe had no effect on these isolated settlements as the study of science was forbidden.

Activity Set 5:

1. The slide presentation is of some interest here. (See Teacher's Guide)
2. The telling of folk tales and traditional stories often occupied evenings. Grandmothers would collect their grandchildren together and retell stories that they had heard. Like all folk tales, these often contained morals of one variety or another. The following examples can be greatly expanded and supplemented. Students might for oral practice or writing practice develop their own stories along these lines.

(28)

From: A Treasury of Western Folklore, Bernard DeVoto, (ed.).
New York: Crown Publishers, Inc., 1951
From the Cortez Public Library
Adapted by Jeannette Wilson

The Mean Rich Man

Once upon a time there was a rich man who was also a very mean man. He spent all of his time trying to fool the men who worked for him and get them to work hard for very little pay. One day he went to town and saw a simple, plain man just standing on the street. The rich man went up to him and asked if the poor man would like a job. The poor man replied that he would. The rich man then offered to pay fifty cents a day and thought to himself how hard he would make the poor man work.

The hired man went to the rich man's home the next morning before breakfast. But before he went to the fields to work, he wanted breakfast. The hired man sat down at the kitchen table and ate a huge breakfast. Food just seemed to disappear down him. The rich man told him to leave because he had to go to a far field to work for the day and it was too far to come back to the house at noon. So the poor man though' for a minute and then said that he would have his lunch then because no one would have to come so far to bring him his noon meal. The rich man happily agreed thinking that now the poor man would not have to sto: work at noon. The simple man ate a great deal more. And then the rich man wanted him to eat his supper then as well because the man could not eat so much since he had already eaten. That way they would not have to feed the simple man that night.

Well, the hired man ate and ate some more. He finished his supper. The rich man then said, "Now you go to the field and work." But the simple man said, "Oh, no, all my life after supper I go right to sleep. All my life I've had the habit and I can't change now." And he put his head down and went to sleep.

(29)

The Apple Tree

Once upon a time there was a young man who got a job with a farmer. The farmer had a beautiful daughter. The boy wanted to kiss the girl but her father was always there. The girl was willing but shy in front of her father. The boy thought and thought and then thought of a way.

One day the boy was in the farmer's apple tree picking apples and tossing them down to the farmer and his daughter. All of a sudden the boy rushed quickly down from the tree.

"What's the matter?" asked the farmer.

"I quit . I'm seeing things," said the boy. The boy had been a good worker and the farmer did not want him to quit.

"What do you see?" asked the farmer.

"When I was in the tree I saw a young man kissing your daughter. And I didn't like that."

The farmer replied, "Oh, that can't be true!"

"Climb the tree and see what you can see," said the boy.

So the farmer climbed to the top of the tree and looked down. Sure enough, he saw a boy kissing his daughter. He called down to the boy, "What you've said is true! From up here it does look like a boy kissing my daughter!"

3. The music of these villages was an important part of their lives. It accompanied all high and low points of existance. Much of the music is very similar to contemporary Mexican Music.

From: Children's Songs of Mexico
McLaughlin, Roberta and Lucille Wood
(Hollywood: Highland Music Co., 1963)

The music of any people is a key to the everyday business of living and is an important part of the study of a country or culture.

The music of Mexico seems to fall into three types. One type is fine orchestral music played by the symphony of Mexico City. Its conductor is an outstanding composer who not only brings the world's great music to his country, but also helps to preserve the folk music of Mexico in his compositions.

Another type of Mexican music is that of the Indians which may not have changed greatly since pre-Columbian times. Some of the Indian instruments were gourd drums, rattles, notched sticks with scrapers, whistles, the conch shell and small wooden or clay flutes.

The third type, the kind of Mexican music we hear most often, is that of the villages and rural areas. The music is very tuneful, the kind all can whistle or sing. Some tunes have a strong Spanish feeling; the rhythms have vitality and often urge the listener to dance. Many of the songs are harmonized in thirds and sixths which are easy to sing. A great many of these songs are gay and happy in mood; others are sad. The happy ones almost bounce and the sad ones almost weep. So, Mexican music might be said to be music of feeling expressed wholeheartedly.

This rural music is often played by the Mariachi Band, a very popular kind of small instrumental group. Their instruments include guitars, the vihuela or requinto, which are small guitars, and the guitarron, a larger version of the guitar. The guitarron, which is plucked, is the bass of the group. Sometimes the violin and the trumpet are included. The Mariachis are an important part of the fiestas and they will serenade anyone who has a celebration-a birthday, an anniversary, a marriage or a christening. Other instruments often heard in Mexico are the marimba, the Mexican harp and the salterio, which resembles the psalter of Biblical times. It is held on the player's lap and is plucked with several picks.

The following activities might be of value:

a. There is a tape of "Holiday in Mexico." (This and other media are in more detail in the Teacher's Guide). This could provide a good listening experience.

b. Another tape contains "Spanish and Mexican Folk Music of New Mexico." This is more genuine but needs explanation for fullest appreciation.

c. The students might enjoy learning songs in Spanish and English. Here are three examples from McLaughlin and Wood's Children's Songs of Mexico. The lyrics for the "Counting Song" are:

One, two, and three,
Four, five six,
Seven, eight, nine,
I can count to ten.

Goodbye my friend,
Goodbye my friend,
Till we meet again,
Till we meet again.

I have a hat,
I have a little hat,
I have a cape,
What do you think of that?

d. The dance "La Raspa" is fun and not difficult to do. Mrs. Van Arsdale at the Studies Center can help if these instructions are not clear. The music for "La Raspa" is on both the tape for this unit and Michael Herman's Folk Dances record series.

Instructions:

"La Raspa" is a novelty dance, rather than one of Mexico's traditional dances. In the United States it is quite often called the Mexican Hat Dance, which is confusing, for there is a traditional dance by that name that is quite different from La Raspa. Other names for La Raspa include Shuffle Dance, Scissors Dance and The File.

OPENING FORMATION: Couples scattered around the room, partners facing each other.

CHORUS: Hold two hands. Spring on left foot and send right foot forward, heel down, toe up. Spring on right foot and send left foot forward, heel down, toe up. Spring on left foot and send right foot forward, heel down, toe up.

Pause

Repeat above but start on right foot. Repeat again starting on left foot. Repeat again starting on right foot.

FIGURE: Variation 1: Clap hands once, hook right elbows with partner and skip around 8 steps. Clap hands again, hook left elbows and skip around 8 steps. Repeat all of this.

Repeat the whole dance from beginning.

Variation 2: Skip 16 steps, linking right elbows, and 16, linking left elbows. Do not repeat.

Variation 3: Take ballroom position and do a polka around the ring for 16 polka steps.

Variation 4: Face partner (all should be in a single-circle formation for this version) and do a grand right-and-left around the circle: then repeat the chorus with a new partner.

Variation 5: Instead of a two-hand hold for the CHORUS, all face center or partner and do the "raspa" step. On each pause, clap own hands twice.

Variation 6: For sessions with boys only: during the CHORUS, boys may do the "raspa" step, gradually going down into a crouching position, holding on to two hands for support.

e. The VTR of the dance group (El Parnaso) from Adams State College is available and would be of interest perhaps as a sequel to the students' dancing of "La Raspa".

f. Two songs in Spanish, "Pobre Tom" and "Frijolitos Pintos", are available to show stages of translation. First the Spanish lyrics are written, then an approximate direct translation of them into English, then a more "smoothed-out" version of the English. It might show the students the difficulty of trying to make direct translations from one language to another. Students can listen to the taped Spanish version while reading the Spanish lyrics to give them an idea of the rhythm and meter of the language.

typo 35 through 38 missing

35/(39)

VI. Why did the colonies rebell against Spain?

A. The isolation from Spain's government was one major factor as no loyalty could develop nor could administration be effective.

B. The restrictions placed on colonies created many hardships in them which caused resentment among the settlers.

C. High taxes were collected with monotonous regularity however. How much of these actually made their way into government coffers is a moot question.

D. Pressure from the expanding United States in terms of commerce created unrest as Spain's restrictions limited this trade that the colonies desired.

E. A series of revolutions developed in Mexico. Miguel Hidalgo raised the "grito de Dolores" in 1810. Over 100,000 volunteers fought under the banner of the Virgin of Guadalupe. Hidalgo's fortunes were reversed, however, and he and his staff were captured en route to Texas. In 1811 they were executed. Mexican revolutionaries

received a great deal of unofficial encouragement from the United States government as it desired both to increase trade and to see the influence of all European powers in this hemisphere dwindle. However, the United States would aid revolution openly only if Britain should side with Spain.

F. In 1821, the Plan of Iguala under the leadership of ColonelAgustin de Iturbide gained popular support and Mexico gained her independence. This was swiftly followed, however, by Iturbide's being declared Emperor Augustin I in 1822. A republic then was declared at Veracruz that year. Civil strife continued.

G. During all this, the northern colonies were still 1,200 miles away and relatively uninvolved. The Mexican government was so strife-ridden it had no time to attend to these northern areas.

H. The main change in these regions during this period was the granting of large tracts of land in the 1840's by New Mexico Governor Manuel Armijo.

He wanted to entice more settlers north and populate the area. Grantees were expected to establish one or more communities in their area. The terms and boundaries of these large grants were not always clear, however, which has led to some of our contemporary problems. The Treaty of Guadalupe Hidalgo promised to honor all these grants. Some were illegal for Armijo to make though as individual grants were limited to 48,800 acres per person by Mexican law. The Maxwell Grant was 1.75 million acres; the Sangre de Cristo, over 1,000,000 acres, others also exceeded the maximum size. The Conejos Grant's terms were not met and hence it was never ratified.

I. The manufacturer's demands for beaver fur for hats resulted in a rush of trappers into the Rockies. These "mountain men" were adventurers like Kit Carson (a runaway apprentice with a reward of 1¢ offered) and others. They soon discovered Taos and swarmed in. Their influence remained strong until beaver fur became unfashionable and destroyed their business.

J. Shortly after this, traders began flocking into Santa Fe with their wagon trains. This became legal in the 1820's. They brought far more than material goods as the citizens of Mexico grew more restive with their government.

K. The Texas Revolution of 1836 added fuel to the fire. This led finally to the Mexican War of 1846. A part of this war saw Colonel Stephen Kearny ordered from Fort Leavenworth, Kansas, to Santa Fe and thence to the Pacific. Over 1,600 volunteers accompanied him.

L. The populace of New Mexico was not happy with Armijo's government. The Mexican governor provided no troops for defense and wouldn't allow the people guns for self-defense.

M. Armijo, after a number of unclear meetings with American agents, apparently allowed the American Army to move in without resistance. The city of Santa Fe was surrendered without a shot and New Mexico became a part of the United States.

Activity Set 6:

1. Colored transparency Spanish 6 will serve with this section as will Spanish 7.
2. Transparencies F, G, and H show stages of change in territorial claims affecting Colorado. Students might also work in groups to locate certain cities within these boundaries.
3. Transparency Spanish I shows the Mexican land grants that affected Colorado. A lot of discussion can undoubtedly result from this topic currently.
4. Writing activities might deal with groups developing their reports on individuals important during this era. Some suggested ones not already mentioned might be Benito Juarez, Santa Anna Maximillian I of Mexico, Empress Carlotta, Louis Vasquez, Dick Wootten, Tom Fitzgerald, and other mountain men.
5. A field trip to Fort Garland might be of interest, if possible. Teachers might enjoy the trip and find it beneficial if a student trip can't be arranged.

VII. How did possession by the United States affect this area?

A. Permanent settlement of Colorado began just before the switch of ownership in the San Luis Valley. The San Luis area's names still reflects this origin: Alamosa (cottonwoods), Conejos (rabbits), Costilla (rib). The town of San Luis is the oldest town in Colorado. Nearby developed San Pedro (1852) and San Acaeio (1853). Originally settled in 1849, it had to be resettled in 1851 because of Indian problems. Fort Garland's location is a reminder of how the lower valley's agricultural settlements had to be protected from livestock raids from various tribes.

B. These settlements continued undisturbed the traditional way of life. Their farms were watered by large grids of irrigation canals, the first such system in Colorado. The primary crops, beside livestock, were corn, beans, and wheat.

C. An outline indicating different periods of the gradual breakdown of isolation and tradition would resemble this:

1800-1830 - Trappers, traders and mountain men
1830 - 1860 - High period of the Santa Fe Trail and trade.
1846 - United States conquest.
1850's - California Gold Rush
1860's - Colorado Gold Rush and Civil War.
1870's - 1880's - Railroad growth and development
1910 - 1920 - Heavy period of homesteading
1914 - 1918 - World War I
1941 - 1945 - World War II

The Gold Rushes and Civil War pointed up the necessity of better transportation and communication within the borders of the United States. The railroads, in turn, brought in many new people looking for fame/fortune on the frontier. Initially these were sought in the mining camps, but eventually people seeking land arrived. Many of the problems began then because the traditional village ways of determining water rights, land boundaries, etc., were very different from those of the Anglo. The traditional ways were unwritten customs familiar to all. The Anglos wrote their ways down as law and then cited them in cases of dispute. These practices

plus the growing money economy, unfamiliar to the Hispano, lead to the eventual domination of the rural areas by the Anglo in most regions. World War I saw a large influx of new immigrants from Mexico. Revolutions there had resulted in a very unsettled condition which many desired to leave. The United States, during the War, needed additional labor to replace men in the service. Wholesale recruiting went on in Mexico resulting in entire villages moving north for agricultural and other industries. World War II created even more lasting changes to a rural, traditional way of life. Change was forcefully imported by the returning veterans who, if they did not leave their old homes, came back very different from when they went. Change, begun then, continues today.

Activity Set 7:

1. Transparencies 8 and 9 of the series can be used.
2. Students ought to be encouraged to watch for contemporary news stories in magazines and newspapers for use in their notebooks or for a class bulletin board.

3. A field trip or class lunch might be arranged either with the school cooks, a local restaurant, parents or some group. This might be a tasty culmination for the unit.

BIBLIOGRAPHY

The following sources are among those which have been consulted in the preparation of materials. If one wants more detailed information, it is recommended that one could profitably use one or more of these.

Bannon, John Francis. The Spanish Conquistadores. New York: Holt, Rinehart and Winston; 1960. Center library.

This book is interesting as it contains selections excerpted from the writings of de la Casas, Pizarro, and various historians of the period from both Spain and the New World. It ably shows several viewpoints of the same issue.

Bolton, Herbert Eugene. Coronado: Knight of Pueblos and Plains. Albuquerque: University of New Mexico Press, 1949.

This is a standard work by an able historian on this epochal expedition. It is detailed but highly readable.

Colorado Commission of the Spanish Surnamed. The Status of Spanish-Surnamed Citizens in Colorado. Report to the Colorado General Assembly, January, 1967. Center library.

This is pretty self-explanatory from the title but very interesting and worth reading. While it doesn't present concrete solutions, it goes a long way in defining problems.

Horgan, Paul. The Great River: The Rio Grande in North American History. New York: Holt, Rinehart and Winston, 1954. Center library.

This lengthy book won both the Pulitzer and Bancroft prizes for history and is well-written. The scholarship is excellent and the citations for additional bibliography are numerous. The book is divided into periods of history by the dominant government: Indian, Spanish, Mexican and the United States. While not concerned specifically with Colorado it provides a panoramic view of changes.

Lavender, David. The Rockies New York: Harper and Ron, 1968. Center library.

This is a good treatment of the history of the Rocky Mountain region. It is organized both chronologically and, in the later period, geographically. Thus it can be read as a whole or for specific information. It's interesting although the scope is perhaps a bit

Wellman, Paul. Glory, God and Gold. New York: Doubleday and Company, 1954. Cortez Public Library.

This classis discusses the various conquerors of different nationalities and their motives for exploring the New World. While the scholarship is quite complete, it is still a highly popular book with the general reader. For purposes of this unit, the discussion on Coronado is most fruitful.

There are a series of reprints from Colorado Magazine available in the Center Library which would also be of value.

The Center for Cultural Studies. Readings for Understanding Southwestern Culture. Alamosa: Adams State College, 1963. Center library.

A variety of presentations are included here which would be of varying interest to different people. The time spent in browsing through it would not be wasted, however.

Ulibarri, Horacio. "The Effect of Cultural Differences in the Education of Spanish-Americans." Prepared for the University of New Mexico Research Study, College of Education, University of New Mexico, September, 1958. Center library.

This book is of interest to teachers in discussing the impact of various cultural institutions on the student from a traditional home. Cultural orientation, religion, family, education - all are discussed. A major problem with this book is the question of how many students today come from tradition-oriented families. It is an excellent study and worth reading but findings may need to be applied indirectly rather than directly.